

# Cromatogram Curator





**C**onstitu<sup>re</sup>ntial Johanni de eccliam de officiis  
succipit. Capitulo ignoranti facit.

**I**t is ordeyned and derred by holp chypche that euer  
Curate haueinge cure of soule shal shewe and de-  
clare unto his parson hem. viij. symes in the pte. the. xij.  
articles of the faith. The. x. commandementes of our  
loide god. The. viij. vertices of mercy. The. viij. deedly syn-  
nes with the branchedes therof. The. viij. pryncipall verti-  
tues. And y. viij. sacramentes of holp chypche / with other  
thynges necessary as shall apperte hereafter.

**C**onterfors fyft and somerst ye shall kno the and under-  
stande þ thicke be. viij. articles of the faith. Whiche every  
man and woman is bounde stedfastly to bylue. Of these  
articles. viij. perteyning unto god almyghty by his dyuynite  
þ godhede. That other. viij. perteyning to god almyghty  
by his humlynes or manhode. ¶ The fyfth of the. viij. perte-  
yning unto god almyghty by his dyuynite þ godhede is  
this. That we shal bylue in one god/one in substance  
and. viij. in persones. The seconde we shal bylue in the fa-  
ther unbegotten that is very god. The thirde we shal by-  
lue in the sonne onely begotten of the father/ that he is also  
very god. The. viij. we shal bylue in þ holy ghost equally  
proceedyng of the father & of þ sonne/ þ he is lykewysse very  
god. The. v. we shal bylue/ þ he is one very god/ father.  
& sonne/ þ holy ghost hath made hem & erthe/ þ is to say  
all maner of creatures vsyble & unusyble. The fyre we  
shal bylue þ the chypche catholycal is holy/ and that ther  
wben holp sacramentes suffycyent to all maner of pe-  
sonera.

3.ij.

ple for they saluacion. ¶ The. viij. We shall bylene that our  
bodyes shall tyse agayne at the day of generall Jugement  
and be ioyned agayne to the soule. And than all they that  
haue dyed in þ fayth of holy chyrche / & out of dedely synne  
shall haue hope euerlastynge in heuen. And all they that  
haue dyed out of þ fayth of holy chyrche / or in dedly synne  
shall haue payne in hell for euermore. ¶ Of those. viij. ac-  
tacles. Whiche perteyn to god almyghty by his huma-  
nitie or manhode. The fyfte is this that we shall bylue the  
blessyd Incarnacion / that is to saye that the seconde per-  
son in Trynyte Crist Ihesu was conceyued by operacion  
of the holy ghost / and toke fleshe and blode of the glo-  
ryous vrgyne our Lady saynt Mary. The seconde that  
he was borne of the same gloriouse vrgyne. The thirde  
that he dyed for us upon the crosse vnder þ Doynted iuge  
þplate / and his blesyd body was buryed in the sepulchre.  
The fourth that he wente boþone vnto hell in soule / the  
body remaynyng in the sepulchre / And spoyled hell of  
all those that were predestynate to the glory of god. The  
fyfte that he rose agayne from deþ to lyfe the thirde day.  
¶ The. vi. that he ascended into heuen / and thre witteth at  
the ryght hande of the father. The seuenth that he shal co-  
me agayne at the generall Jugemente / and Iuge all the  
wold boþe good and badde.

**E**þthermore ye shal knowe and understande that  
there be x. comandementes of our lord god. The  
fyfth is this. Thou shalte haue no false goddes / but Wor-  
shipp one vert god. By this comandement is forþd  
pdomatry principally / whiche is to de Worshipp to other  
then to god alone. By this comandement is forþd also

Voytche craftes/charmes sorcery/Inchauntementes and  
superstycions and al wayne and deuylliss he inuencyons  
Whethir they be done by Worde or by Wyptyng or by ony  
other solyll he obseruaunce. The seconde comandement  
is this. Thou shalte not take þ name of god in wayne/ by  
this commaundement is forbyd pryncipally al maner of  
heresy. Also all blasphemous Woordes whiche shoude ayen  
þe goodness of god. Also all perury that is to saye to  
þwere false Wyptyngly/and al other swerynge by god vn-  
teuerently/or to þwere vnteuernely by ony parte of his  
blessyd body. The thirde commaundement is this / thou  
shalte kepe thy holy day/that is to say the sonday/ & other  
holydapes ordeyned by holy chyrche/ and that dave Wor-  
shyp thy lorde god & absteyne from synne specyally. And  
also fro bodely laboures excepte cause lefull and reasona-  
ble. The fourth commaundement is this / thou shalte ho-  
noure thy father and thy mother / that is to wete thy na-  
turall father and thy naturall mother / thy godfather and  
thy godmother / thy ghostly father & thy ghostly mother.  
Thy ghostly father is the pope/ thy byll hop/ thy curate/ &  
thy ghostly mother is holy chyrche / in whome thou was  
regenerate vnto ghostly lyfe. The v. commaundement is  
this / thou shalte not sle / this is to vnderstande that thou  
shalte not sle ony man or woman by vndefull meane / no  
ther by Worde nor by dede / by consente nor by fauour. By  
this commaundement also is forbyd all maner of bodely  
hurte of ony persone aynst ryght. Also all those sle spyy-  
tually / that by extorsyon and power / or by ony other vn-  
ryght woyse or uncharitable meane oppresse innocentes /  
whiche be not gylty. Also all those sle spyytually / that  
backbyte & sclaudre ony persone aynst ryght or aynst  
charyte / to bryng them from good name vnto evill. Also

Croncta.

3.iiij.

all those s̄le sp̄ȳtually / that may and w̄yll not refress he  
them that be in necessyte . Also all those s̄lee sp̄ȳtually /  
that by theyr euyll examples / or by ony other w̄ycked per-  
suasyon s̄ endeuere / and brynge other vnto synne .

The syxte cōmaundement is this / thou shalte do no leche-  
ty / by this cōmaundement is forbyd also all maner of bo-  
dely comypon byt wene man & wōman / excepte in lefull  
use of mattymony / by this commaundement is forbyd al  
so all maner of sylthy and abhomynable polluepons w̄yl  
fulli procured by ony inuencion s̄ or crafte / wherby the  
seide that is ordyned to generacyon of mankynde / is do-  
ne other w̄yse than in to the due vessell / that is ordyned  
therfore . The . viij . cōmaundement is this / thou shalte do  
no thefte / that is to saye / thou shalte not take other men-  
nes goodes pryuely agaynst theyr w̄yll / by this cōmaun-  
dement is forbyd also al maner of wrongfull takynge / or  
cuppynge / or withholdynge other menes goodes / cyfret  
by fraude or by dyscepte / by p̄pocrisie / or fayned holynes /  
by vsury or by symony / by drede or by threte / by stengthe  
or by vpolence / or by suche other . The . viij . cōmaundement  
is this / thou shalte bere no false w̄ytnes neyther to hurt  
thy neyghbour wrongfullie / nor to promote thy frende bi-  
worthely / by this commaundement is forbydde also all  
maner of lyes conceyued of malice / or intended to other  
mennes hurtte . The . ix . cōmaundement is this / thou shal-  
te not desyre another mannes w̄yse vnicfullie / by this cō-  
maundement is forbyd all maner of concupiscence of the  
flessh / eyther vnicfullie to w̄yll or to desyre / to purpose or  
or to consente to ony kynde of lechery agaynst Jugement  
of reason . The . x . cōmaundement is this / thou shalte not  
desyre to haue other mennes goodes wrongfullie / by this  
cōmaundement is forbyd all maner of vnicfull desyre / ey-

ther in wyl or purpose to take or to withhold other me-  
nes goodes agenst ryght or agenst good constyence.

**C**h. x. comandementes be included & understande  
in. iij. comandementes/that be spoken of in the gospel of  
Mathe/that is to wete in p loue of god / & the loue of thy  
neyghboure. He loueth god duely that loueth hym aboue  
all other thynges / & kepereth his comandementes for loue  
& not al onely for fere of payne. He loueth his neyghbouur  
duely that wolle bnto hym / & doth bnto hym / as he wolle  
do his neyghbouur sholde wyl & do bnto hym. This is to  
understande in wyl/ordered & conformed bnto reason / p  
is to saye / thou shalte wyl & do bnto thy neyghboure / as  
thou woldest ryghtfully he sholde wyl or do bnto the.

**C**besyde these comandementes of our lord god there  
be. viij. werkes of mercy/whiche commonly be called de-  
des of charyte/but doubtles in certayne causes of neces-  
sityte they be straute comandementes. And these be they  
To fede the hungry/to gyue drynke to p thursty/to gyue  
herber to the herberles/to clothe the naked/to vysyte the  
lyke/to conforte the pysoners/to bury the ded.

**C**setthermore ye shall knolle & understande that there  
be. viij. princypall vertues oderynge a man to lyue well  
bothe agaynst god & the wolle. Thre of the ordre a man  
princypally bnto god / & they be these / faythe / hope / and  
Charyte. faythe maketh a man to bylue well in god / &  
holy churche. hope maketh a man to bylue well to come  
to the joy of heuen / by the grace of god & his oþre me-  
tytes / Charyte maketh a man to loue god aboue all and  
to loue all other thynges for god.

**C**That other. iiiij. vertues orde a man to lyue well agenſt the woulde/and they be these. Prudence / Temperaunce / Ryghtwyſnes / and Strength. Prudence maketh a man to deserue/and to Juge well/What is good What is bad What is to be done/and What is to be leſte. Temperaunce maketh a man temperate in etynge/a drynkyng/ moderate in flesſ help delectacions/moderate in hate/moderate in other conuerſacyon of mannes lyfe. Ryghtwyſnes maketh a man to gyue to euery man þ is due to hym whether it be in temporall goodes or in temporall honoure. Or whether it be in correckyng them that be euyll/or promotynge them that be good. Strength maketh a man ſtronge inufferynge aduerſyte & trouble / ſtronge in exēcution of Iustyce/and correccyō of synne/ſtronge & without ſere to holde with trouth & vertue/ſtronge and without ſere to withstande vycce and wycckednes.

**C**In constit Johani Petachii de sacramentis iterandi vel non.

**E**Othermore ye ſhall knowe & vnderſtande þ there be ſeven sacramentes of holy chyſche/Wherof lyue euery man and wooman is bounde to receyue at tyme conuenient. The fyſhe is baptyme or criftendome / Whiche putteth alway ouygynall synne. for this ye ſhal vnderſtāde/that wahan our fyſt fater and mother Adam and Eve were create and made they receyued of almyghty god for them/and for all theyr yſſue/that is to ſay for all mankynd þ noble gyſte of ouygynall Iustyce/Whiche þ they had kepte / they and all theyr yſſue haþyng the ſame gyſte/

Sholde never haue dyed nor suffered any penaltys of thiſ  
Dyngched Woorde/but ſhoulde haue ben tranſlated at con-  
uenient tyme in to paradyſe celeſtial/there to haue lyued  
for euermore. But than becauſe they dyſobeyed and brak-  
ke the comandement of god they lost thiſ gylde of ouergyn-  
nall Justyce/and fell vnto neceſſyte of deth/and to other  
Dyngchedneſſe of thiſ Woorde vith all the yſſue/Wherfore  
no we all ſoe be borne in ouergynnall synne/that is to ſay in  
Wantyng of ouergynnall Justyce/and can not be ſaued by  
the ordynate lawes of god/vnto the tyme that thiſ ouer-  
gynnall synne be put alway/ꝫ grace gotten vnto our ſoules  
Whiche is no we done by thiſ sacrament of baptyme/ or  
cylendome/Whiche is the fyſt sacrament and entre vnto  
all oþer sacramentes.

**C**In constit provincial de  
baptismo et eius effectu.

**T**hiſ sacrament ought not to be mynystred/but by  
a preest/excepte caſe of neceſſyte/and than euery  
man and wooman may mynystre it. The father or the mo-  
ther may mynystre it to theþr owne chylde and yet after-  
wardes to lyte togyder after þ laue of matrimony. Wher-  
fore þ ſuiche caſe of neceſſyte happen vnto ony of you/þa-  
þe ſhall ſay vith good entente on thiſ woyſe. I cryſten þ  
in the name of the father/and the ſone/ꝫ of the holy ghoſt  
and wþþle þe be ſayenge theſe wordes þe ſhal caſt water  
vpon the chylde/or elles put the chylde vnto the water/ꝫ  
than doubt þe not/but that the chylde receyueth fulþy com-  
ently thiſ sacrament of baptyme.

**C**The ſeconde sacrament/ is Confirmatiōn of þ bþþop  
Whiche giveth grace to be the stronger in þ ryght bþþon.

**C**oncerning the thyrde sacrament is penance whiche restoreth al-  
ayne the grace of god whiche be lost by dedly synne.

**C**oncerning the fourth sacrament is the blessed sacrament of the  
anointing whiche increaseth grace meruaylously / and can-  
seth other spirytuall effectes innumerable / & no meruayle  
hetereof / for in this holy sacrament is conteyned vnder the  
fourme of brede the very body of christ Ihesu flessh and  
blode / christ hymselfe hole god and man / and lykewise in  
the chalys after the tyme of consecration / is conteyned vnder  
the fourme of wyne þe very body of christ Ihesu flessh  
and blode / Christ hymselfe hole god and man.

**C**oncerning the fifth sacrament Johani Petreian de statu  
Trinitatis et fidei catholica. Capitulo altissimum.

**B**ut ye that be lay people / whan ye receyue this bles-  
syd sacrament at Ester / or at other tymes necessa-  
ry ye receyue it in fourme of brede alone. for that thynge  
that is gyuen you in the chalyce is no sacrament / but vys-  
ne or water to cause the holy sacrament to go to his place  
more redely.

**C**oncerning the v. sacrament is anoyntynge / whiche remitteth al-  
luttereth alway venyall synne / and increaseth grace to the  
better helthe bothe of body and of soule.

**C**oncerning the other .ii. sacramentes whiche no man is bound  
de to receyue but they that wyll. One of them is holy or-  
dre whiche gyueth auctorite to mynistre abouit þe sacra-  
mentes of holy chyrche. That other is matrimony / whiche  
maketh lefull the bodily dede bwt wene man & woman  
whiche elles were vnfel and dampnable.

**C**onstitutio Noalteri de sponsalibus.  
Capitulum matrimonium.

**A**nd in this behalfe/holy chyche comandeth vnder payne of cursyng/that no persons make ony yppue contracte of matrimony togither / nor ony secrete promesse therof/but that it be done all onely in open place and before dyuers personnes thereto spesually called to be be loytnesse of the same.

**C**ontra de peccatis et remissio. cap. Dis btrisqz.

**E**t for more declaracyon of the sacrament of penance/Whiche was spoken of before ye shal vnderstante þ there be. iiiij. thynges spesually required thereto/that is to wete/confessyon/contracyon/and satisfaction. Confessyon every crysten man & womā after they come to yeres of dyscrecyon is bounde to make at þ least ones in the yere/them to knowlege all þcyȝ synnes theyȝ owne ordinary curate/ꝝ to none other excepte a leſſe cause/Whiche had they may take another confessoure/ſo þ they haue lycence thereto of theyȝ owne curate ordinary. ¶ But for as moche as some personeſ can not well make theyȝ confessyon/some thynges shall be ſhelved them moue by þ grace of god/Wherby they maye þ better ordre themſelue in theyȝ confessiō makynge. Syȝt before ye come to your ghostly father loke þ ye geue you i to a ſecrete conſeyle with yourſelue/ꝝ take as grete ſtudie & diligēce/to remembre all your synnes for þ loue of god & your owne ſoule heitþe/as ye woulde take in a grete mater of worlde ly bountage. ¶ Syȝt remembre yourſelue in poure con-

Scyence whether ye haue ben doubtful in ony artycles of  
the fayth. ¶ The seconde remembre Whether ye haue bro-  
ken ony of the x. comandementes of our lord god.

¶ The thyrde remembre Whether ye haue kepte the ii. x  
maundementes of þ gospell/ that is to wete/ whether ye  
haue loued god aboue all other thynges/ and done to your  
nelyghboure as ye wolde be done to. The fourth remem-  
bre Whether ye haue bene dylygent after poure pouer to  
fulfyl the. viij. werkes of mercy. The fyfte remembre Whet-  
her ye haue fallen in ony poynte of cursyng by the gene-  
rall sentence/ whiche is comauanded and accustomed to  
be shewed you fourtymes in the pte. The syxte remem-  
bre Whether ye haue synned in ony of þ. viij. deedly synnes  
that is to saye in pryde/ in Vorache/ in Envye/ in Covetysse/  
in Sloþþ/ in Glotony/ and in Lechery/ or in ony bryg-  
ches of them.

## ¶ Pryde.

¶ fyfth in Pryde Whether ye haue desyred ony bayne glo-  
ry/ or ony bayne lauds or prayse of your selfe before other/ for  
on y goodes of nature þ ye haue had/ as beaute streng-  
th/ or youth. ¶ for ony goodes of fortune/ as golde or sil-  
ver/ rych clothes/ landes or catell. ¶ for ony goodes of  
grace/ as connyng/ eloquence/ wylsdome/ or other vertue  
¶ yf ye haue dyspysed or mocked other that haue wated  
any of these. forthermore/ whether ye haue fayned your  
selfe by ypotrys more holy or more ryghtwysse than ye ha-  
ue ben in dede. ¶ Whether ye haue shewed your selfe by  
crakyng/ or bostynge/ or by other Inordynate delitte in  
Pryde to haue that thyng ye had not/ or to knowe that  
thyng ye knelle not/ or to haue done that thyng whiche

ye haue not done in dede. ¶ Whan ye haue had ony gylte  
of god singulare before other, as connyng / eloquence /  
Wysdome / or other vertue / Whether ye haue thought that  
it hath commen of your selfe / and not all onely of god. ¶  
Whether ye haue supposed or thought / that this goodnes  
hath ben gauen you of god onely for your owne merites  
or deseruynge. Furthermore Whether ye haue ben proude  
of your kyng / or Whether ye haue ben proude that ye  
haue stande in fauour of famylia ryte / with lorde or lady  
or with ony other state / proude of your offyce or iollome / þ  
ye haue ben in. ¶ elles Whether ye haue ben ashamed of  
your kyng / because of theyr pouerte. ¶ ye haue ben asha  
med / þ ye haue not ben taken vp to hygher place or gretter  
honour. Furthermore Whether ye haue had pleasure to re  
pose your eny dedes / or Whether ye haue sought excuses  
for them / and put other men in the defaute therof. ¶ if ye  
haue ben dysobedient unto your superiors / as to your  
father / or to your mother / or to the prelates of the chyche  
¶ trusted so moche in your owne wytte / that ye haue dis  
pised the counsele of your betters. ¶ takynge more vp  
on you than ye or your lernynge hathe equyzed. Furthermore  
Whether ye haue loued singulare in your apparel  
singulare in your speche / or in your conuersacyon / sin  
gulare in falle / in prayere / or in other deuocyon / taken  
by your owne auctorite / rather than in þ commen fastes  
and prayeres / or other deuocyon / or deyned by the chyche  
¶ Whether ye haue ben suspicuous and curios / in set  
chynge and Jngesynge other mennes dedes / and proude  
and presumptuous in Justysyng and preferrynge your  
owne dedes / before the dedes of other.

Cloathes.

Crown.

W.i.

**C**than in the synne of Wrathe / Remembre whether ye  
haue ben so gretely moued or styrred to angre / or by Wrat-  
the agaynst ony man / that ye haue wylled hym ony hurte  
cyther in his body / or in his goodes. **D** Whether ye haue  
kepte Wrathe longe tyme in your mynde ofte tymes thyn-  
kyng howe ye pe myght be venged. **D** Whether ye haue in  
your angre or Wrathe hurte ony man in dede / by wordes  
or by warke / by counsayle or by mayntenance. **D** Wheth-  
er ye haue vexed or troubled ony man / by suete / or by ple-  
rather of euyll wyll and malycce / than of good sele / and af-  
feycion of ryght wrythes. **C** Furthermore whether ye ha-  
ue cursed / or as ked vengeaunce vpon your euyn cristen.  
**D** Whether ye haue ben so angry / or so impacient in chas-  
nes / or in trouble / or for ony losse of temporall goodes / þ  
ye haue grudged with the ordynauice of oure lorde god /  
or spoken ony blasphemous wordes agenst his goodness  
or sworne vnicerentely by his holy name. Furthermore  
whether ye haue refused / to aske of them forgyuenes that  
ye haue hurte. **D** Whether ye haue refused to forgyue the  
that haue hurte you. **D** Whether ye haue mylorded your  
selfe in braulynge and chydpynge / or in sciaundryng your  
euyn cristen by wordes of rebukynge / outher agaynst  
theyr persones / or agaynst theyr condycions / or whether  
ye haue ben so impacient custonably cyther in game / or  
in wooldely busynes that ye haue worshipped al at the deuyl  
or forswched your o done dethe or ony others. **D** Whether  
ye haue manesled to bete or to flee / and forsworne the same  
with a grete othe.

### **C**Enye.

**C**than in the synne of Enye / remembre whether ye ha-

we ben glad of other mennes herte / or sorw of other men-  
nes profite. ¶ Wherether ye haue ben glad of other menes  
infamy and evyl name / or sorw of other menes fame and  
good name. ¶ Wherether ye haue ben gladd to that ony of  
your euyn cyfren haue fallen to synne and to byce / or sorw  
that ony of them haue kepte them in vertue or in grace.  
¶ Furthermore wherether ye haue of malice or evyll wyl de-  
famed ony persone priuily or apertly / or gyuen ony helpe  
or countayle thereto. ¶ Wherether ye haue Juged evyll of  
your euyn cyfren withoutt suffycyent knowlge therof.  
¶ Wherether ye haue made hate or dyscorde bytweyne ony  
persons for malice and evyll wyl that ye haue had vnto  
the. ¶ Wherether ye haue letted to make peace and accor-  
de wherett ye myght haue done / and woulde not for hatred  
& malice / or for ony other wrycked occasyon.

### ¶ Cometyse.

¶ Then in the syng of Cometyse / remembre wherether ye  
haue taken other mennes goodes by thefte / by robbery /  
or by extorsyon. ¶ Wherether ye haue ben in wyl or purpo-  
se to do. ¶ Wherether ye haue withholden other men-  
nes goodes wrongfullly frome them. ¶ Wherether ye ha-  
ue by flaterynge / by fayre wordes / or by fayre promise /  
or by ony other vntreue meane deceyved ony man of his  
goodes or of his lande. ¶ Furthermore wherether ye ha-  
ue vsed ony false or dyscrepfull marchandise cyfret / by  
wryckyent straffe / or by bniuste weyghte / or measures /  
or by ony other subtyll crafte. ¶ Wherether ye haue in ony  
hande crafte droghtes / or in ony other occupacyon vsed  
ony subtyll crafte to deceyue pource euyn cyfret.

¶ Contra.

¶ 34.

for your owne luste. ¶ Whether ye haue wrought or la-  
boured or vsed byenge or sellynge vpon the Sondaye or  
vpon other holy dayes without reasonable and lefull ne-  
cessyte. ¶ Whether ye haue in byenge or sellynge or i bar-  
gayne makynge or in lendynge ony money comytted ony  
vnsy ayenst the ordre of Justyce & good charyte. ¶ Whe-  
ther ye haue conuyncted ony Symony/that is to say baa-  
ght or solde or ony bargayne made of spypynge/ or  
for ony temporall goodes. ferthermore whether ye haue  
fulfilled the deedes wyl/whether ye haue ben executoure  
or kepte y goodes to your owne use/or spended the other  
wyse than in dedes of charyte/or than the dedes wyl ha-  
th requyred. ¶ Whether ye haue falsly forsworne your  
selfe for ony worldely bauntage/or whether ye haue desy-  
red ony mannes hurte/or ony mannes deth bycause of ony  
bauntage that myght come to you therby. ferthermore  
whether ye haue payde duely your seruauntes thei waa-  
ges. ¶ yf ye be a seruaunt whether ye haue done truely  
your seruyce. ¶ Whether ye haue myspended your may-  
sters goodes/or other wyse hurte your maysters baunta-  
ge eyther wylfully or by your neglygent seruyce/or Whe-  
ther ye that be of power haue withdrawen your hande of  
charyte of restess hyngge poore people. And ben coustryse of  
gettyng worldely goodes/coustryse in kepyng them/or  
sorowfull in depactynge fro them.

### ¶ **S**louthe.

¶ Than in the synne of Slouthe/ remembre whether ye  
haue ben slouchfull in goddes seruyce spesially vpon the  
Sonday and the holy day/slouchfull to come to the chyr-

the slouthfull to pray whan ye haue be there / slouthfull  
to here the woerde of god preched / slouthful to apply your  
mynde to good thoughtes & to good medytacpons . Ne-  
glygent to refrayne your mynde from euyl thoughtes / or  
your eyes from unchaste lokes . Furthermore whether ye  
haue ben negligent to lerne your pater noster / your due  
maria / or your Credo / or whether ye haue ben negligent  
to teche the same to your owne chyldren / or to your god-  
chyldren . Or whether ye haue chastyled your chyldren &  
taught them good maners / or ye haue suffered the to vse  
crete libertynge and at theyz pleasure Wanton & desolute  
Or whether ye haue ben negligent in kepyng your chyl-  
dren from syre & from water & from other lyke Jeoperdy .  
Furthermore whether ye haue myspede your tyme in ydel-  
nes / or omittid & leste vndone thynges that ye were bou-  
de to do . Or whether ye haue broken ony bothe / & ye haue  
before tyme reasonably pmySED . Or whether ye haue bro-  
ken / or ben negligent in fulfyllyng the penaunce that ha-  
th ben reasonable enioyned you by your ghostly fathers /  
or by your ordynaries . Or whether ye haue had at ony ty-  
me suche hewynes / that ye haue dyspappyd of the mercy of  
the helpe of god . Or whether ye haue wysshed or wyl-  
led indyscretely your owne deth . Or whether ye haue gy-  
uen due thankes to god in your trouble / or in your heup-  
nesse remembryng that our lord sendeth all for the beste  
yk ye can so take it .

## Glotony.

Than in Glotony remembre whether ye haue broken  
onys fastes / that hath ben commaunded by the chyrche /  
Croneta .

W.ij.

Without lefull cause. ¶ Whether ye haue eten and dronken many tymes so moche that ye haue had vomynges / or ye haue fallen therby into sykenes or dronkynshipp / or ye haue fallen therby to bate and dyscencyon. ¶ ye haue fallen therby to some dysolute myghte and reckles behauiour that ye haue not duely fylled those thynges that haue longed to your offyce or to your charge. ¶ Furthermore whether ye haue had inordynate delectacyon in eatynge and drynkyng or vsed inordynately / or despyred meates or drynkes more costely or more delylately prepared / than reason hath requyred or whether ye haue induced or caused ony other to take suche maner drynkes or so large ly therof for the intente to make them dronken / eyther for sporte or for ony other wrycked occasion.

## ¶ Lechery.

¶ Then in Lechery whether ye haue kepte or contynued fylthy thoughtes of the fleshe in your mynde for dylectacyon and pleasure of your body. ¶ Whether ye haue consented in your mynde to haue ony fylthy dede besyde the lawe of matrimony. ¶ Whether ye haue within matrimony vsed ony maner contrary to due ordre of nature / or ayenst the profyte of generacyon. ¶ Furthermore whether ye haue exctyed or moued ony other to this fylthy synne of Lechery eyther by sygnes or by wordes / or by adounementes of your body / or by lyght gesture & Wanton behauour by syngynge / by dawlyng / by kyssynge / by halsynge / or by ony other dysolute or unhonest demeanour. ¶ Whether ye haue not fled þ occasyons of this fylthy synne

But rather sought occusyonis thereto. Furthermore whether  
þer þe haue had cyþer in your yowþ/ or in ony other ty-  
me sylþy touchyng of your propue memþres or of ony o-  
þer/s/ & whether þe haue had ony polluþions iþ your sleþe  
by sylþy dreþes or vñclene ymagynacþons specþally by  
ony occaþon gþuen before of yourselþe. Or whether þe ha-  
ue had bodeþy deþe of lechety with ony persone. And whether  
þer synge or marþed/whether with a byrgyn or with o-  
þer/whether with ony of your owne kynne/ or with ony  
of reþygon/ or within hþolþ ordres.

Whan þe haue remembred yourselþe dþlygently in the  
secreþe counþale house of your conþyence after this ma-  
ner of þyurselfe or after ony other good of more suffycyent ma-  
ner as the grace of god and your owne wþytte and wþy-  
dome wþill serue you. Than goo to your ghostly fþather/ &  
þeþleþ hym all your synnes plþnly without ony coloure  
or cloke specþally your deedly synnes yf þe haue ony done  
þyþ þe were last shþuen with due cþicumstaunce & with  
the occaþons therof accordyng. And than þe fulþyll one  
of these. iij. thþnges þeþ be specþally requyred to this sacra-  
ment of penaunce. And another thþng þeþ is also requyred  
thereto is Contrition/ þeþ is to say/ that þeþ be sorry for al tho-  
se synnes that þeþ haue done. And be in wþill and purpose  
no more to syne. The thþrd thþng þeþ is requyred to this  
sacrament of penaunce is Satisfaction/ that is to say þeþ  
þeþ be in wþill to fulþyll soþe payne and penaunce as shall  
be reasonable lympþted after þeþ quantyte of your synnes.  
Than these thre thþnges had after this maner of wþyse þ  
þerst that hath turþdþyccyon vþo you mynystreþ to you

the sacramente of penaunce/and grace of absoluçyon.  
¶ And declarereth you cleare assylied of all yowre synnes.  
(quantum ad culpam) that is to sape all your synnes were  
re they never so grete/for whiche ye had deserued the pay-  
ne of hell euerlastyng / no woe that Payne is chaunged by  
the vertue of this sacrament of penaunce in to temporall  
payne of this woorlde/or of purgatory. And if the Payne of  
penaunce enioyned by the preest whiche standeth pryncipally  
in prayer/in fast/and in almisse dede. If þ penaunce  
be suffycyent in þ accepçyon of god for þ quantytye of your  
synnes/then that fulfylled þ Payne of þ. þ also whiche  
the elles were due for the sayd synnes shall be fully tempt-  
ted and forgyuen you.

¶ But nowe to the honour of god and to the comforde of  
al vs that be wretched synners/here may be moued a que-  
styoun whether euery man after he haue done ony deedly  
synne be out of state of grace/and in state of dampnacyon  
vnto the tyme that he be chyuen therof vnto his ghostly  
father and receyue this sacrament of penaunce. ¶ Whe-  
ther he be in state of grace and state of saluacyon beyng  
all onely sorry in his herte for his synnes with wyl & pur-  
pose no more to synne though he defferre his chyfte vnto  
the tyme general assygned by our mother holy chyche  
In this behalfe. ii. wavyes maye be taken. That one wavye  
is good and suffycyent/that other wavye is better and mo-  
re perfyte. Better it is and more perfyte wavye for a man  
to go to his ghostly father shortly after he hath done ony  
deedly synne and be chyuen therof/and receyue the sacra-  
ment of penaunce/þa to defferre his chyfte ony longer a  
þ for dyuerse causes/one is/þe shall haue þ more encrease

of grace. Another is ye shall haue the better knowldege of  
yhemselfe and of his synnes. The thyrd he shal the better  
wern quysse he and ouercome the temptacyon of the devyll  
With many other profytes that he shal haue therby. Note  
for it is spesually counsayled vnto euery man and woma  
after thi gfele theymselfe grecuously wounded with ony  
deedly synne than shoxte to take theyr ghoostly fater/  
Whiche may mynystre vnto them this holy sacrament of  
penance. But for as moche as some be not dysposed to ta  
ke the better and the more perfyte waye namely syth our  
mothes holy churche comandeth no lacy persone to be  
shryuen but ones in the pere / excepte in dyuers cases / as  
whan he is in peryll of deth or whan he shal receyue other  
sacramentes. Therefore ye may take that other way / whi  
che is ryght good and suffycyent / that is to wete that ye  
ones in the day / or ones in the weke at the leest / as vpon  
the sondape and other holy dapes recyte and reken vp  
byt wene god and you in the secrete house of your consci  
ence howe ye haue spente or passed your tyme. And yf you  
fynde in your consciencie þþe haue done ony deedly synne  
that day or that weke / than loke that ye be sorry for it and  
be in wyl and purpose with helpe of our lord god no mo  
re to synne purposinge stedfastly to be shryuen therof too  
þout ghoostly fater at tyme assygned byt holy churche. He  
þþodreth hymselfe after this maner though he had done  
never so grette nor so grecuous synnes / nor never so ofte ty  
mes / ye thoughte it werte. In tyme in the daye / he myght  
yet as ofte cyse agayne byt this meane / from deedly synne  
to the grace of god / from state of dampnacyon vnto state  
of saluacion. Let no persone therfore in ony wyse refuse  
this gentyl and sonctayne medycyne after they sele them  
selue wounded with deedly synne. But remembre wel these

þre thynges before rehersed. ¶ The fyfthe that they be so  
ty in herte for þe synnes. ¶ The seconde that they ha-  
ue purpose to be shryuen therof at tyme assygned by holy  
chrche. ¶ The thirde that they be in wyl with helpe of  
god no more to synne. If þe wanke ony of þese þre thy-  
nges after þe haue committid ony deedly synne whether  
it be by woorde or by thought/or by dede / than doubtles  
þe be out of the fauoure of god/ and in state of dampnac-  
son. And all the werkes that þe do in the meane tyme ben  
deed and vnfruytfull/ and shall never be accepte in the sy-  
ght of god. ¶ And þf þe take these þre thynges with you  
truly/ and unfaynedly thoughte your synnes that þe had  
done were never so grete/ yet by this meane þe shall be in  
the fauoure of god / and in state of salmacyon. ¶ And þf þe  
happen to dye sodaynly without ony other shypste/ so þþe  
dysypse not to be shryuen at conueniente tyme. ¶ Then  
doubtles this shall be suffycyent for your salmacyon.  
¶ And all the good werkes that þe doo in the meane tyme/ shall be ryght fruytfull and graciously accepte in þ  
sight of god / there to haue grace / and afterwarde glorie  
everlastynge.

¶ Welde these doctrynes beforesayd/ yet lette vs com-  
ider and often tymes call to mynde the moost scerfull hou-  
re of dethe/ and purcys noþre some remedyes/ a þreßmas-  
tynes ayenst the troubles of temptacions/ that happenne  
th commenly the sayd tyme. And this is necessary not all  
onely for our selfe/ but also that we may ayre countayle ge-  
extacyon to our frende. Whan he is in þ same Icopardys  
for þf he maye be called a frende that is delygent about  
a lyfe persone to mynysite unto hym thynges necessary

for his body whiche shall be shortly dissolved / & be meate  
to wormes. Noche more than he is worthy to be cal-  
led a trewe & a fayrfull fronde / that is diligent aboue a  
fayre persone to mymselfe unto hym thynges necessary for  
his soule. Whiche shall never dye / but euer induce ethet  
in Joy contynuall / or elles in payne especiaslyng.

¶ Let us nowe therefore consider before the troubles of  
the houre of deeth / and than we shall suffre them the more  
easely whan they come. fyrist we shall consider. v. maner  
of troubles or temptacyons whiche the wycked fende com-  
munityn troubleth or tempteth a cristen soule withal at the  
houre of deeth. The fyrist is agaynst the fayth whiche com-  
meth principally by suggesyon of the devyll. for the de-  
uell knoweth surely that there is not a more redy meane  
to bryng a soule unto euclasyng payne of helle. Than  
for to induce hym by some crachte or subtyll perswacyon to  
foriske his fayth or to doubt i ony parte thereof. But thā  
above all thynges lyke as ye haue begon your lyfe in perfy-  
te faythe of holy chyche indeuer yourselfe stedfastly by  
grace of god so for to ende it. And lose not the good dedes  
that ye haue done in your lyfe before. for all the welthe of  
your lyfe before hangeth than of p ende. Thynke therefore  
stedfastly in your mynde / that all perswacyons mouynge  
ayenst the trewe fayth of the chyche be but temptacyons  
and wycked suggesyonys of the devyll. Whiche wylde de-  
ceiue you & make you to lost that ye haue done.

¶ Consider hell also and stedfastly bylene / that there  
was neuer man nor woman syth the begynnyng of the

Worlde þ euer pleased almyghty god Without trewe say-  
th of our lord god. There was never soule that euer ca-  
me to heuen/nor yet shall do Without trewe saythe of our  
Saviour Crist Ihesu. for these yf the devyll woulde dyspu-  
te with you in your fayth beware that ye stande not with  
hym in dysputacyon therof. for yf ye do ye put yourselfe  
in grete Jeoperdy for the devyll is so subtell in argumen-  
tacions/that all the clarkes vpon erthe be not able to be  
compared vnto hym. And though the our fayth in meke sou-  
les be lyke unto swete spycies of the apothecaryes shope  
Whiche in betynge and boultyng gryueth euer þ. Miser-  
samoure and odoure/ yet yf a man wyl presume vpon his  
lernyng/ or vpon his reason to stande in dysputacions  
of his fayth with the olde serpent þ devyll he shal not sap-  
le/but he shal be brought in to the snares of þ devyll vnto  
manyfolde errours and inconuenyentes. Therfore Dñe  
ther ye be clerke or lay man hame euer your fayth stedfast-  
ly rotest in the fayth of the chyrche/and contente yourselfe  
to rest thereto at all tymes/but specyally at þ hour of deeth  
Whan your myttes be moost feble/and your ghostly eme-  
ry moost cruell.

**C**the seconde trouble or temptacyon at the houre of de-  
the is dysveracyon. This temptacyon commeth comenly  
by suggestion of the devyll. for whan a soule is soe trou-  
bled with sykenes or hennynge/ than the devyll putteth vnto  
his mynde suche synnes as he hathe done before tymes  
specyally some synnes wherof he was never shayne/ som  
what of neglygence/som what of forgetfulnes. And than  
the syke persone so troubled bothe in body and in soule re-  
membrereth no thynge but paine and synne/wherfore som  
tymes he ferreth so moche the ryghtwyrches of god sevng

Seynge all onely the abhomynacyon of his owne lyfe & no  
thynges of his good dedes þ he hath not suffycyent hope &  
trust in þ mercys of god/but falleth into desperacyon. With  
out remedie. This desperacyon is moost greevous & moost  
perillous aboue all synne in the woorlde. Wherfore þ ony  
suche temptacyon come in a mannes mynde lette hym ar  
me hymselfe myghtely. With vertue of hope & confydens/  
comþdercynge. Wel and certaynly trustynge/that though  
a man had never done good dedes in his lyfe/but as ma  
ny synnes as euer was done syth the begynnynge of the  
woorlde or shall be done to the woorldes ende. And though  
he had never ben shryuen nor done penaunce for thē. And  
at the houre of deth the remontere he myght not speke / or  
had no leysir for to be shryuen/ yet he sholde not in no wyr  
te despayre of the mercy of god. For in this case it were suf  
fyent for his saluacyon to be soþy in his herte for his syn  
nes & al þe god mercy all onely in his mynde thynkyng  
þ the mercy of god is euer in this woorlde aboue his ryght  
wysnes. A man sholde never haue so grete hope & trust of  
his saluacyon/þ though he an aungell of heuen appered vnto hym & shewed hym that he sholde be dampedned / yet he  
sholde not byleue hym/but rather thynke þ it were some  
illusyon of the deupli transformyng hymselfe in lykenes  
of an aungel for to deceyue hym. And yet þ ye were certy  
fyed þ it were an aungell of god in dede/ yet he sholde not  
despayre of his saluacyon/but rather thynke þ the aungel  
þake condycyonally þ is to saþ þ he sholde be dampedned  
þ he wold not be in wyl a purpose to amende his lyfe/ &  
be soþy for the synnes that he had done.

**C**on the thryde trouble or temptacyon at the houre of deth  
is angyl/þatþe/and Impacynce. This temptacyon co  
poneta.

J.L.

meth ofte tymes by suggestyon of the devyll/whiche mo-  
ueth a soule to gredge with his sykenes/ to thynke y his  
payne is gretter than he hath descreued/ therfore he crye-  
th & complayneth vnto god/ & sayth whyp suffrest thou me  
lorde god to contynue in so longe and so grete payne/ what  
haue I done/ that I sholde suffre all this.

**C**onsyder here saythfull soule that by many trybulac-  
ons we must entre into y kyngedome of heuen. for a man  
is not worthy to come to grete Ioye/ that wyl suffre no  
grete payne therfore/ and what is the payne of a weke/ or  
of a yere towarde the grete & the inestymable Ioy of heuen  
whiche shall endure not a weke or a yere/ but euermorde  
worlde without ende.

**C**the dere beloued soules of our lorde suffred grete pay-  
ne before they departe out of this Worlde. And they were  
glad so to do knowinge the grete profyte and fruyte that  
they sholde haue therfore / yf we wolde remembre & Imp-  
rynte well in our myndes/ what payne & passyon our su-  
uiour Crist hathe taken for vs/ we myght thynke oursel-  
fe delicate persones yf we wolde not paciently suffre so-  
me payne for hym/ & for the welch of our soules to optay-  
ne the grete blysse that he hath bought for vs.

**C**Let vs therfore endeuour ourselfe paciently to suffre pay-  
ne for y loue of hym whiche suffred y grete payne & passy-  
on of the moost bytter dethe of the crosse for vs. And thou-  
ghe our flessh he grudge with payne & desyre helth & rest in  
this Worlde/ we must for sake this desyre/ & put our wyl to  
the wyl of god whiche knoweth best what thyngis is for  
our auayle. And thanke hym heartely of his vysitation in

sendyngē vs Payne & passyon here in this Worlde lyke as  
We receyued of hym a precyous gyfte. for yf we be parte-  
ners with our lorde in Payne & passyon/We shall be parte-  
ners with hym in Joy and consolacion.

**C** The fourthe trouble or temptacyon at the houre of de-  
the/ is couetyse/ and busynesse of mynde/ in Worldeyl thynges/  
Whiche draweth a soule from the deuoute remēbrā-  
ce/ and in warde loue that it sholde haue in our lorde specy-  
ally at the tyme. This temptacyon cometh ofte tymes by  
suggesyon of þ deuyll/ Whiche putteth in a mannes myn-  
de at the houre of dethe suche thynges specyally as a man  
hathe loued besy in his lyfe before / as ryches / Worldeyl  
pleasure / wiffe & chyldren / & suche other. Then the deuyll  
presenteth busly vnto a mannes mynde/ for that intente  
that he sholde rather occupy his mynde herevithal/ than  
With ghostly profyte/ and welth of his soule. **C** Therfore  
to puttē remedy agaynst this temptacyon/ it were expe-  
dyent þ euery man haue his testament redy made in tyme  
of his helthe that he be not letted aboue the orderynge of  
his Worldeyl goodes at the tyme of his departyngē/ whā  
he sholde specyally ordre his soule to the loue of god/ & for  
sake the loue of the temporall thynges. for our lamyounre  
sayth he that wyl not forlake fater and mother/ wiffe &  
chyldren/ and all other temporall possessyons/ he may not  
be my dysciple. Wherefore they that shal be aboue syke per-  
sones/ let them be wacie that they gyue them not ouer gte  
te comforde of bodily helthe no; put them in ouer moche  
truste and hope of lyfe/ for suche swete woordes and hap-  
pye comforthes maye be occasyons of theyl bitterly dam-  
pnacyon. **C** But lette them moue them diligencely/ for

**Exonera.**

**C.ij.**

to forsake the loue of this wretched wold / & to put they  
wyl to god / and to be contente alwayes whether it be to  
lyue or to dye. And of bothe rather ordre themselfe to dye  
than to lyue / and than they shal not be deceyued. For ma-  
ny a man is deceyued in the tyme of they deth / by hope  
of contynuance of lyfe. For as longe as they trust to ly-  
ue they wyl never dispone them parytely to dye / and soo  
dethetaketh them vndisposed to the grete damage & hur-  
te of they soules.

**C**h. v. trouble or temptacyon at the houre of deth is  
pryde & vaine glory / whiche cometh chyfely by Inuyga-  
cyon of the deuyl. For whan y deuyll perceyuethe / y he can  
not ouercome a soule by ony of these temptacyons before  
reherced / thā he mouereth hym to reioyce in hymselfe of his  
good dedes sayenge vnto hym. O how stronge be ye in y  
sayth / how stedfast in the hope / how parfyte in pacience /  
ye shall fynde but fewe suche as ye be / ye haue done so ma-  
ny good dedes in your dayes that ye shall be remembred  
as longe as the wold standeth. This is a peryllous & a  
subtell temptacyon / wherfore yf ony suche thoughtes come  
in your mynde / luke y you make yowrselue lowely vnto  
our lord & consyderyng that of yowrselue ye be noug-  
ht elles but a synfull creature and a wretched synner not all  
onely for that ye haue done / but also for many syfes / whi-  
che ye sholde haue fallen vnto if ye had not ben preserued  
of our lord therfro / and wher ye haue euir in yowre lyfe  
done ony good dedes these came not of yowrselue / but of y  
grace of god to whome belongeth honoure & praysse ther-  
fore. Thus ye shall with goddes grace ouercome y temp-  
tacyons of y deuyll / for whan he wold exalte you by pax

De a vayne glori / ye shal loue yowselfe by mkenes. And  
When he wylde loue you by desperacion / ye shal cralte  
yowselfe by stedefast hope of the grete merci of god.

**C**Moþerouet ye that shal be aboute syke persones lote þ  
ye counsayle them by tyme / for to receyue the sacramen-  
tes of the churche / for they be souerayne medycyns boþe  
for the soule & for the body. for all sykenes and Payne co-  
meth of synne / for yf there had never ben synne / there shol-  
de never haue ben Payne. But remyddp agaynsse synne is  
grace / and grace is gotten chyfþy by the sacramentes of  
the chyche / wherfore doubtelss the sacramentes of the  
chyche be souerayne medycyns boþe for the soule / & also  
for the body.

**C**And after that the syke persones haue receyued the sa-  
cramentes of the chyche / lette hym not fere to dye at ouȝ  
tyme that shal please our lord to call hym / remembryng  
þþt there is none other way to come to the Joy of heuen  
but all onely by this waye of deth. for al the soules that  
be now in heuen haue passed this same waye of deth. And  
thoughe the flessh and the sentiall appetyte grudge and  
fere to dye / lette not this trouble the syke persone for it is  
naturall for the flessh so to do. But this grudge and fere  
shall not lose the myerte of the soule consent not wyllyng  
þþt hereto / but be contente to submyste hymselfe to the doþ  
of god / whether it be to dye or to lyue.

**C**Now for a shorte conclusiþon that a man maye the bet-  
ter knowe at þþt houre of deth whether he be in state of sal-  
uaciþ / he shal crampue hymselfe or his fede in lyke doþ  
**Cronera.**

C.iii.

of. v. spacyall thynges. fyrsse whether he byleue all that longeth to cysten fayth as holy chyche byleueth and te-  
cheth. The seconde whether he trusteth stefastly to be sa-  
ued/ & to come to the Joy of heuen thughe the merytes of  
cristes passyon. The thirde whether he be sow for all the  
lynnes that he hath done/ and al ke spacyally forgyuenes  
of our lord for them with wyl & purpose to abyayne fro  
synne hens for warde. The fourth whether he haue forgy-  
ue all them that haue hurte or offendyd hym by woorde or  
by dede. And al ke all them forgyuenes þ he hath hurte or  
offended eyther by woorde or by dede. The. v. þf he hath  
hurte ony man whether he wyl þ restytucion & amundes  
be made unto them accordyng to ryght & consciencie/ as  
ferre as his powr maye extende. These. v. questyons be  
necessary to be as ked of them/ þ lye in Jeoperdy of dethe.  
And who so euer maye answere to all them/ & say þe ther-  
to/ truly and unfaynedly/ by his woorde of mouthe/ or for  
wante of speche in his herre alone/ he may be assured if he  
so departe this woorlde/ that he shall be sauued & come to þ  
blysse of heuen euerlastynge.

**C**þet in all maner of troubls or temptacyons in body or  
in soule/ lette euery man remembre in wardely the blesyd  
passyon of our sauour cryst & call thereto for helpe and so-  
coure & he shall ener fynde remedy therin. Besyde this let  
euery man call unto the gloriouſe vrgyne the mother of  
god our Lady saynt Mary for helpe/ comforde & assysten-  
ce/ she may helpe vs & socoure vs for she is most of powr  
vnder god/ & doubtelſe she wyl helpe vs & socoure vs þf  
we call unto her/ for she is the mother of merci and of p-  
te. And our spacyall aduocate/ for to shewe a preſente all  
our causes & our necessytyes to the hyghe Judge of heuen  
her owne blesyd ſone, and doubtelſe it is not to be thou-

ght þ Suche a noble sone so louyng & soo gentyll vnto his  
mother. Wyll denye her ony thyng that she as keth. Wher  
fore let euery man & woman at al tymes, but spesyally at  
the houre of deth call vnto her for helpe and socoure. And  
doubte we not but she Wyll ener be redy to helpe, socoure  
comforste, & assyste vs in all our causes and necessytees.

**C**Welyde this lette euery man and woman at the houre  
of deth make innocacyon (and theyz stendes with them)  
vnto holy aungelles & sayntes of heuen spesyally to tho-  
se whiche they haue had more deuocyon vnto in theyz ly-  
nes. And so fyndally recomende theyz soules vnto our lor-  
de Ihesu god almyghty to his blesyd mother & vrgyne  
our Lady saynt Mary & to all sayntes saynge. (In ma-  
nus tuas domine. &c.)

**C**And other prayers whiche shall be thought conuenient  
and pleasant vnto god. To whome be honoure and  
glory euerlastynge. Amen.

**C**finis Exonerorum curatorum.

**C**Imprynted at London in Poules chychedyarde at the  
lygne of the Trynpte by Henry Pevvel.





